ROUGH. ret. to H. Boyd after proofs.

M 1844

Tuesday, May 19, 1970

Group I, Barn

MR. NYLAND: "I think if I were dependent on the expression of your face, I wouldn't get very far. I'll have to assume that what we talk about you hear. I have to assume that you have attention, and of course for that I have to assume that you have interest. I think the assumption is quite right, otherwise you really wouldn't come. I hope that those who sit further along the side, that they can hear. Can you?

¶ indent "So Tuesday evening, usually ~~is~~ devoted to a discussion of Work, as Work has been discussed Monday, or at some other groups somewhere in the rest of the country. All the time trying to see what is really a right description of Work, and the consideration of certain questions, and how they should be answered, or perhaps could be answered a little bit more lightly, or with more clarity. Also, we use Tuesday evenings for general information,

information which concerns all of us as a group, because even if we take responsibilities for certain people, it still remains the question of the group as a whole to understand that kind of responsibility, and agreeing with it, that they can help. And when they don't agree, when they don't agree with a few rules, or certain things which, from our standpoint, and I now say 'our' because it's not only me. Gradually, as you now realize that what is a responsibility is adjusted first by a few of us who will take such responsibility. And in a general discussion, it is considered if it is right or not, so that when I now speak, I speak much more for a few of us together. That is, then, if the group as a whole does not agree, they create difficulties. And when it is necessary for me to talk about them, such difficulties, you take it away from a discussion of Work. That has to be said. I can wait till Saturday or Sunday for those who come here, but that is not the entire group really, and Tuesday is much more the totality of the attempt we make when we are here on the East coast, because several come from New York. And maybe those who don't come and cannot come, can be advised.

Because I would like every once in a while for all of you to know what we think, and what we wish to do, to become clearer and clearer about such an aim, for yourself, so that then you can agree, as I say, and then in agreeing, you need only not only be sympathetic, but actually be helpful. But when you do what you feel you ought to do, without too much consideration of other people. When you create, every once in a while, a little difficulty, we can always straighten it out. I can always talk about it, but I say it goes at the expense of something else which I believe is much more important, which is a discussion of Work in daily life and the

necessity of becoming clearer and clearer about that. At the same time an organization has to function and too many people who do not seem to understand what is really the aim of trying to keep this kind of work at a level, that we are dependent on the level of each person helping towards that kind of an aim. And of course you can say it is also Work and it has to be understood in the light of that kind of Work that we now must talk about it, but still, I repeat, it is too bad, because I said several times already, many times before, several things we have talked about.

There are three things we have talked about many times: one is lunches; the second is Nursery; the third is Guest House. And I will now go, again, at a certain length, to discuss principles that are involved in those activities so that I would now like to say once and for all, God damn it, that you know what I'm talking about, and that you won't forget it.

Lunches here at the Barn are only for those who are actively engaged in work in connection with the Barn, or the Barn activities. Try to understand that. We are not furnishing lun -- lunches here for someone who just happens to come in, and not for those who are even professionally engaged when it has no particular connection with the Barn. I thought I made that clear. There are still certain people who, perhaps, have an extending conscience, made of rubber, so that they can stretch it a little bit. The lunches are for those who are honestly working in connection with the Barn activities, as a whole. It includes, of course, all activities which, you might say, are accredited to the Barn, as a whole. Of course it includes those people who have a responsibility with Barn's activities, when they happen to be here because of their responsibility. It does not include so-called professional workers, who have to earn their living some other

way, and not connected directly with the Barn. We will try to adhere to that very strictly now.

The second thing is quite clear, too. It has to do with the Nursery. Let me tell you a little bit about the principles of the Nursery. The way it got started. We found, with the different children when they happened to be here at the Barn, that it was not very good for grown-up people; and that primarily this Barn was for the purpose of grown-ups to try to Work on themselves, and to understand what was necessary in their life. So then we said, we ought to have a little place for the little children so that they can be taken care of in order for the mothers to be able to partake in Barn activities, particularly on Saturday and Sunday. It was not to help the mothers to be able to do something else, and not to take care of their children. And it was not to be a nice little nursery for those who happened to be in professional activities, and then didn't know what to do with their child. Gradually it has become misunderstood, and the result is that, of course, in the Nursery, that there are too many children which really don't belong there, ~~xxxx

Connect to Previous Paragraph

Where ~~will you~~ You will draw the line, that is your conscience. Because if it is something that has to do with an activity of the Barn as a whole, and honestly you can say, "I am working," that is, you are working in connection with the maintenance of the Barn, and Barn life. I've made it a little easier, by saying that, maybe, half a day sometimes; but surely you have to be honest about it. And I've asked Mary Jo to see that that is being done, and I will help her. She has a hard enough time. Mothers are not easy.

Mothers are still a little bit too selfish. Mothers still don't understand that they have a child, for which they are responsible, and not the Nursery. They remain mothers, and they have to take care of their children. That even if they have to work, they have to find ways and means to take care of their children. Otherwise, perhaps, they cannot work, and the Nursery is not for that purpose. Get a few baby sitters. Reduce your wages a little bit, in order to pay for it. Normally, I'm afraid, that there are some people who, every once in a while, are out of work, and could really help in that way; and then be paid a normal wage, not excessive. Whenever any activity profits by the existence of another activity, there is a certain wage that is established for ~~all~~ labor, and it comes to about ten dollars a day which is not exorbitant, for five days, it's only fifty dollars a week. And that is the wage rate that I have established, when someone works for someone else within the confines of the Barn's activities. And perhaps that kind of a rate can be used for any baby sitter, who then temporarily helps the mother, so that she can do whatever is necessary: shopping, or professional work, or making a living.

There were too many children in the Nursery, and it is a very difficult thing to keep them going. They have to be taught, and you cannot be at all places at the same time. There are too many, I say, who, at times, belong home; in their home, with their mother, where the mother need not be away from their home. That's where she belongs, with the child. She has to educate. Sometimes the husband can help, but it is a family. The Nursery is not going to break up a family. It's perhaps strange, that I tell you these little things, which should be natural for a woman, as a mother; but I discover, every once in a while, and, of course, it also extends here, that one is a little bit too selfish; and that many times, when you look at the outside world, of course we are familiar with it; ~~and~~ that a child is sent to kindergarten in order to free the mother so that she has a little extra time.

When one has a child, for ten years you are bound; and another ten years maybe, more or less, that a child will need attention. When one is professionally engaged, my viewpoint is: that one is twenty years engaged in the education of a child. And if that is not acceptable, one should not have children. A great deal of the trouble that exists, at the present time, is that there are no fathers and mothers; and that they just leave children a little bit the way they wish to do for themselves. And it is not right. And no one has a right to have a child, unless they are willing to take that responsibility. And now you can say that I'm old-fashioned. I'm not at all old-fashioned. I'm principled. There's a great difference in that.

And that is the way I like work at the Barn to be understood: in accordance

with principles, in accordance with a Conscience, which you can build in ordinary life, and a way of living which is becoming to a man or a woman, so that a child can pfofit by that kind of an example.

Incident

And the third is the Guest House. It was originally made into a Guest House because this Barn is not a residential building. Although in the very beginning we slept here a little bit, it was understood that we couldn't continue to sleep here. And moreover, it is not a question for sleep in this Barn, in more ways than one. So it is obvious, when one considers the Barn as an edifice of a certain value, sometimes I've said sacred, one does not want people to sleep here. And no one sleeps here. I don't sleep here any more. For that reason, the Guest House was bought by us as a hotel, which would enable certain people to sleep there, until they could find a place where they, then, ~~had~~ could live. And that principle is still in existence. There are a few people, of course, who have to maintain the particular building, and who have to live there all the time. And sometimes for girls it's a little difficult, because it's not so easy for them to find a place where it is sufficiently safe. But as a general practice, it is not a place for anyone to stay there for any length of time, unless there's a very definite reason. And it definitely is not for those who are married, and where they have children, is even less in place. The understanding should be that the Guest House is there just for a little while, to be able to look around. And it is for those people who come from outside and stay, and that perhaps we will have more of them during the summer, if we can accommodate them. And when they happen to be with family, it makes it a little difficult, and we have to regulate that much more. I don't like to put a time limit on such people, who can stay for that length of time, only because I know it is rather difficult, sometimes, to satisfy

your own tastes, and your needs, and whatever you can pay. But nevertheless, that has to be the aim: to look around for a dwelling, or a building, or an apartment, or something, so that then you can go, with a family particularly, and take care of your child in her own home. And for you to adapt yourself to that what is a surrounding of your own, which can become a home for you; because the Guest House won't be that.

It is, hap -- haphazard. It is also not very congenial. And definitely, it -- is pris-- it is primitive. And although we will improve all such things, they have not been imppoved as yet, mostly because it costs money. And there are other things to attend to, when we have about ten active businesses going on, which all the time will need a little money, to keep them alive. So the Guest House is there to accommodate like tourists, like a motel; and a few who can stay there, for certain reasons, for a certain length of time. And when one gets there, and really should leave again as soon as possible, I expect such people to look around, so that they can then find a different kind of a place, and not be in the Guest House for weeks after weeks. Also that, Marilyn will have to attend to.

indent There are three people I will then try to back up. One is Jean, for the lunches. One is Mary Jo, for the Nursery. And the third is Marilyn, for the Guest House. And when they say certain things, you can assume that they say it in my name, and that then you can conform to it. And if you don't, it is quite wrong, because you affect me, and my time, and that is wrong. You should not even wish that I occupy myself with these little bits of nonsensical details, which could very well be settled by ordinary people, in an ordinary way, having even an ordinary conscience. Because when it is not

settled, and then leads to all kinds of disagreements, perhaps even criticism or obnoxious behavior, and gradually goes over behind one's back into all kinds of gossip or jealousy; we are not that kind of children. And if you persist in being that as a child, then I will find out. Again, it is not a threat. I say this for the aim of the maintenance of a level, but I will not hesitate one moment in asking you to leave. I hope you understand the way I mean it, even if, perhaps, you may not like the way I say it. It is the emphasis on certain things which I believe are honest and are absolutely corright -- correct, and should remain truthful among all of us.

It's on exactly the same basis that we talk about what is the maintaining of the activities, and in what way they should be conducted; that all the different rules, and, few as they are, could be adhered to, and that a person really can put their life into that what they want to do. And that I, myself, am subject to exactly the same rules; and it is not an excuse to say that I'm a little older.

¶ indent

You see, this has taken us now about fifteen minutes. That was quite wrong. I want to say something about Monday; about the group; about the attempts the nucleus is making, which attempt is very good. And for those I would say who really are interested in Work; that they take off, every once in a while, a little time, to listen to such meetings when you cannot attend them yourself, particularly because this one happens to be in New York, that you put yourself, every once in a while, in that same kind of a situation. How would you answer questions of Work?

¶ indent

Last Tuesday, I talked about an attitude one should have in teaching; or what is really required that one should teach, in what way; also in what kind of

a tone; and what kind of material; and not to overload them, those who are new. But be quite strict, and also tell them, when they go off on the deep end, and not allow it. ¶ Just a few examples of what I remember in listening to the meetings. The ~~last~~ after meeting I liked. Very much mixed, and very much talking all at the same time; And many times not really understandable, but it was quite correct; because there was life, and it was the willingness to exchange, and to explain. And when it came, really, to an explanation, such a person, then, could finish in silence; because the others were really listening. And it was very good; because they did talk about what someone else had said, and it was done in the right way.

¶ indent The meeting itself started off with someone I don't know, although I've had an impression of him already two or three weeks ago. And now, judging by the way he asked a question, my suggestion to the nucleus is to forbid that fellow to speak. Immediately with that kind of a question, the way it was expressed, the way the voice -- his voice was used, and whatever it was that was wrong, ~~kept~~ set the level of the meeting so low to begin with, that the moderator had a hard time to bring it even up. And then, the ans -- the question was not answered at all correctly, I'm sorry to say. That question should immediately have been stopped, and say, "Forget about it; you don't know what you are doing, or talking about."

¶ indent "Work is so simple. Later on, it was explained about the simplicity of Work; and it was done very well, and one could adhere to it. Every once in a while, a little bit too much of an explanation; which did not belong in a new group, because such people are still too new. And also, in the after-meeting, a little bit too much of an argument; which was brought up during the meeting, and fortunately not gone into too much. And I would want to

talk about that, because it is a very fundamental point.

¶ indent

"But first, a little more of a remark about someone else who, if you remember, those who are here who were there, was conceited. Such a person should be told quite definitely. It was the question of sitting in the car. Fred should have stopped with his first remark. You cannot Work when you drive a car. That should have been maintained by the nucleus as a whole. And regardless of what the fellow wanted to say, ~~about~~ it and what he thought, it had nothing to do with what is the truth for anyone who starts Work, and doesn't know very much about it. It would take a tremendously long time, and what is needed for that driving a car, and being in an unconscious activity, is an ability of an 'I' to remain awake while the unconscious mind is active, and full of attention for driving a car. And I say, this is a very long time before that can take place. It doesn't matter who it is.

¶ indent

"It brings us, a little bit, to this one question that came up, which I think might need a little more attention. One talks about Impartiality, and one talks about criticism. It is all in the title of the book, and ~~is actually~~ it has to be understood, really, quite correctly, because otherwise you get things mixed up. We know what is meant by Impartiality: ~~It~~ that is the existence of what we call 'I', or the existence of what one even might call a supernatural entity, being present to oneself. When by oneself is meant an unconscious human being, as a personality, and that then, this little 'I', and I include into that, now, the presence of something of a different nature, which is Higher than the Earth, and it will then include all emotional approaches to Work. The question is ~~that~~, when this entity of a Great Natural quality is

present to oneself, that then that entity should be Aware, and should be Awake. And that what an ordinary person is unconsciously, remains unconscious for a very long time. That there is a definite separation between the unconscious existence, as a personality, and that what is projected; created; and when it starts to function, that then becomes actuality of an existence of a different kind, which we then call Objective. And that the attributes of Awareness and Awakened States only belong to an Objective Entity. So that when this 'I' functions, in the process of becoming Aware of myself, as I am, unconscious; and Aware of manifestations; in order to give it a little easier task to be able to continue with such Awareness; that, simply, the gathering of data is necessary, for the existence of myself to be accepted, as it is, without any further description, or wish for a change. It is not necessary, at such a time, to introduce the difference between form and Life. It's quite sufficient to talk about the existence of oneself, and that, of course, from the standpoint of that 'I', there is no distinction in the condition of that what exists. So there was talk about a happiness and so forth. Not even a color is known. The form is not known, because it is accepted for whatever it is. It is not described. All that 'I' does, is to recognize the existence, and the acceptance of that, as I, unconsciously, am. Now it is this kind of a Presence, which when it is functioning, gives me certain information; and is in addition to my self-knowledge. And that self-knowledge, when it is gathered by a function which is like a mental functioning, recording data; or like an intuitive functioning, also giving me knowledge about myself; that that kind of a knowledge, as data and facts, are, of course, Objective, as their Great Nature would demand, when that what is recording is sufficient and sufficiently grown-up, to be able to record

correctly. There is a long period in which this little 'I' has to go through a gestation; a gradually growing up, connected very much with what I am, Since I still have created it. It is not, that way, loose from me. So that whatever facts are created, that is, are registered by this 'I', they become my property, and are stored away in my memory; because the mental functions still operate in an unconscious way, in recording facts which become memory for me, and that the result is the accumulation of such data, which are facts; and are then put together with facts which have been obtained in a different, unconscious way. And again and again, I say, that in such memory, there are two different kinds of facts; one, you might say, more absolute than the other. They may not be entirely absolute, because that depends on the full-grownness of the 'I'; but nevertheless, there is a difference.

¶ indent

"So, the consideration of criticism takes, now, place in one's -- in one's unconscious mind. And the mind, then, becomes occupied by sifting out the data, as received from two different sources. Who does that, is a desire on my part to come to the problem -- the solution of the problem; what is really the truth for me.[2] And I now find, in my mind and in my memory, only facts which, apparently, are not related; because the awakening and the awareness was not sufficiently continuous. So really, I cannot do very much with it in the beginning. And although I keep on accumulating a great many data, facts about myself, the lack of relation between them is really a drawback. I understand that drawback very well, when I want to use such facts for my life; and, of course, I'm apt, then, to connect them. And since this takes place in my ordinary memory, I use the facilities of my memory for that purpose; so that the connections between the facts become unconscious, althought the facts may be conscious.

¶ indent

"The answer, of course, to this is to try to make Awareness continuous, in a State of Awakening, which, you might say, lasts for some time. So that then, a fact, as it is being observed and recorded, going over into another fact, by means of a certain activity, which, of course, takes place in a body when it moves, will then give the relation of one fact with another, when all of it can be continuously observed, Impartially, and at the moment when it happens. It is, then, as if this 'I' becomes present to me at a distance; observing that what is going on, as far as ordinary life is concerned, when my life, now, is extending itself in time, which belongs to me. And the recording then, appearing in my memory, also has the continuation; or the relationships between two facts makes, now, a continuous line in my memory. And it eliminates, then, the necessity of the utilization of an unconscious connection between facts.

¶ indent

"This is one way. There is another: that when I receive facts, which I consider; that then my mind is, of course, occupied, and that this unconscious form of behavior, having a relation to the explanations of Work, is a very fertile possibility for any 'I' to become interested in the activity of the mind. And since the mind is not 'topsy-turvy' and 'helter-skelter', but actively engaged in something that quite fundamentally concerns me, the same way as the existence of 'I' concerns me; there is a certain Benevolence, when this 'I' now becomes Aware of the functioning in my brain, being concerned with trying to unravel the real knowledge for myself. It is another way. It is more difficult, because it presupposes that the 'I' is already much more full-grown than it usually is.

¶ indent

"The third is to wait, until the 'I' is really sufficiently mature. When we

talk about the note DO -- the note DO in the third octave, that DO implies, and contains within its one DO: Observation, Impartiality, and Simultaneity. And that note DO cannot be left, until the three are sufficiently connected with each other, to give this 'I' those attributes, at the time when it is existing, and is functioning. It is, at that point, still separated from what I am, and I call that a certain distance; very much as if Beelzebub looks at the Earth from Mars. He is not on Earth, but he is aware of the activities on Mars, and what the human beings are doing. And there is a period in Work in which the 'I', trying and attempting to grow up, and only growing when there is a wish on the part of myself to furnish it with food and opportunities and conducive conditions; that then this 'I', in its growing up, already becomes interested in the manifestations of the body, in a little different way than just accepting it. The conclusions which Beelzebub reaches, when he is on Mars and looks at the Earth, is that the accumulation of information he receives, by means of his telescope, finally leads to a conclusion, so that he then says, "I have to go down." To what extent he is commanded from above, that there is a certain moment in which he must decide that another descent has to be made; that of course, one doesn't really know. But what takes place in the development of 'I', when it constantly, or as constant as it can be, remains interested in the manifestation of the Earth, which is the body of a man; that then a different process starts to take place in the development of 'I'.

"ALL RIGHT, JOHN" ... END SIDE ONE

" I call that, simply, that the 'I', and again I must say that this includes any emotional approach, that 'I', receiving this kind of knowledge, becomes more mature in knowing where to place it, and how to connect it. That then, in this 'I' is awakened a desire, which takes the form of benevolence; one of the attributes which originally was placed in the 'I' when it was created, not

only in the image of that what is Conscious, but also in the image of Conscience. And that now, gradually, with the more and more maturity, as a result of the 'I' growing up, certain conclusions are reached by this 'I' that something ought to be done; and to use the terminology of Beelzebub: 'on the spot.' This is the second step in the development of the DO, RE, MI of intellectual body. And then, having fulfilled the requirements of the ~~note not~~ DO, and remaining awake, this 'I' starts -- it's called a 'descent.'

¶ indent

"Sometime during the period that Gurdjieff wrote Beelzebub, there was one chapter which was called an 'ascent.' It was the fifth descent. And it was very interesting for us, because it was quite puzzling. And at the last revision, Gurdjieff changed it, and all of them became descents. At the same time, what probably was meant by it, is that, at that point, the 'ascending' meant for man: a loosening from the bondage of Earth. And that Gurdjieff wanted to indicate, that that was really the result of any entity from Higher, and from Above, as a Messenger, could produce this wish in a man: to wish to ascend, and to leave the Earth. ~~[illegible]~~

¶ indent

"So when this 'I', being now more and more full-grown and mature, has then a desire to go down to the Earth, and to help; We call that Participation; that is, to become active, 'on the spot.' And then, by means of its higher knowledge and understanding, to tell those with whom this 'I' participated; that is, when Beelzebub goes down to those tribes he then visits. When in my Work, my 'I' wants to participate with me, as ~~the~~ behavior of certain sections of my body. It is then that knowledge of a different kind, Objective in its nature, begins to influence the behavior of myself, when I am unconscious. And it is then, that this 'I' becomes critical about what is taking place, and immediately gives the answer of how it ought to be.

Indent

"And now you understand, I hope, what is 'Impartial Criticism.' The emphasis is constantly on Impartiality, because the 'I' will never lose that. But when it participates, it starts to direct 'on the spot', as if one is held by the hand and led; as if this 'I', then, becomes a guide for one's behavior; As if, then, the behavior, as it were, is 'lit up', from the standpoint of Consciousness, to give it an indication of what ought to be; and that the result of that kind of 'criticism' is simply an encouragement for man to understand the reason for the descent, and changing, in man, into the wish to ascend to Heaven. This kind of 'criticism' is, of course, not like we criticize. It's a criticism which has in it the solution; So one does not dwell on the critical attitude. One only indicates what, at that time, is not right in an Objective sense; what is not becoming for a man. But the knowledge which is required is, of course, an Impartial knowledge, and it can never ~~have been~~ be any kind of criticism, unless there is Impartiality.

Indent

"Now the way we apply it, when we start to think about these affairs, is that we allow for a little period, if we can, to accumulate Objective data; and that then when the ordinary mind starts to connect them more or less, together with that, we become critical, and we become critical! in the ordinary mind, and we then start to judge. And we forget entirely, that only the possibility when our minds being critical is in the presence of Impartiality, that then something good can come of it. So it is quite idiotic to try to change, unless you know what for, and how, and in what direction; and that such directions, of course, are determined by the Higher forms of knowledge: Objective Consciousness and Objective Conscienee. And that otherwise, there is absolutely no reason, whatsoever, to change oneself, when looked upon from an Eternal standpoint. But we always forget it, because we start to judge it from our ordinary mundane standpoint, and then we become critical. And it is nonsensical to become critical about an object which is only accepted -- accepted for its existence

only, and not for — from the standpoint of the behavior form, or the way it is behaving, and then saying, in critical terms, "It ought to be different."

You see, it's so obvious we don't have the knowledge. We don't know what it is to live in accordance with Objective rules. It is, of course, only possible that an 'I' could become, in that sense, critical, because it is Objective in its nature. And because of this, that what is Objective, already because of its presence together with that what is subjective, would start to influence the subjectivity.

indent

"That was forgotten in the meeting last night, because that would have been the answer. There is no criticism possible of this kind, unless there is something else of a different kind existing. And that therefore, I say, when a mind, having within a mind now an 'I', even because of its close proximity, although separated as departments: the simple presence of an 'I' can start to affect the other functionings of the mind, which are now unconscious; becoming gradually Conscious, simply because of the presence. So that, really, this question of criticism need not come up, if one has belief in the fact that: 'Seek ye the kingdom of heaven first'; because it is the presence of 'I' which will change things. # indent You know, the sun and the snow. The question of grass, which is not exposed to the sun, and stays yellow. And immediately, when the sun shines on it, the chlorophyl start to function, and it becomes green. It is so obvious, that there are people, of a different kind of quality, who influence others. It is, of course, so obvious when something of a Higher Nature, which we call Objective, or Great Nature, being in the presence of an ordinary person, will start to affect him, and that the ordinary person will take that as criticism, because it is unusual. And also, that what he experiences, he cannot understand. And as soon as it starts to interfere with his ordinary

behavior; behavopr or he has a feeling that he wants to do it all by himself, and will not allow any kind of an influence, let alone criticism from 'I', to affect him; of course he will interpret it as criticism, in order to find, for himself, a justification of his wish not to accept such influence. Such things are so obvious in ordinary psychology.

And why should it be difficult different when we have, now, a little bit more of a separation between one level and another? It still is the same principle that is involved: that something of a Higher Force, of course, is Higher because it has a Force which is superior; If one can acknowledge the acceptance of 'I' in one's unconscious state.

¶ indent

"And now, you remember, that many times I've talked about the emphasis, first when one wishes to Work on that what is 'I' observing, or becoming aware of oneself; that gradually the emphasis shifts on 'it' being observed; and that the third change is the relationship between 'it' and 'I'. And I've explained a few times that the relationship consists of two different roads, parallel to each other, on which one travels; or certain things ~~travel~~ travels — travel in different directions. One is the gift of 'I' to 'it' in the form of information; or data about oneself, which are truthful. The other is the payment of 'it' to 'I', by the wish to maintain it, and to wish to create conditions in which 'I' can exist and grow. And the wish, which constantly is the food given by 'it', wanting this 'I' to grow. And sometimes, that kind of food is given by 'it' at great cost, because that what 'it' then experiences as a result of the wish. And the wish, being deep enough, may, every once in a while, go against the grain of my unconscious behavior, and my unconscious thoughts and my unconscious feelings. That is what I've called the two-fold

road between 'I' and 'it', and it is that road that the 'I' travels when it wants to participate in the activities of 'it' on Earth; right there, 'on the spot', where the behavior takes place.

" ¶ indent

Now in the beginning, that kind of Impartial criticism can only be applied to certain parts of my ordinary mechanicality, or my ordinary mechanical, or automatic forms of behavior, as expressed physically. That is only a beginning. I gradually see certain things. How I see them; perhaps in a different light. I recognize them as belonging to me, and sometimes there is a reverberation in me of the sound of what I have said, that sometimes I want to become clearer about it. And it was a very good illustration last night: 'Please pass me the butter.' One has said that, and realizing that there was absolutely no Consciousness connected with it, and then one says it again, exactly the same words, but probably in a different tonality, 'Please pass me the butter.' And at such a time, I hear this voice, and that reminds me. It was not explained entirely correctly that way last night. It reminds me of Awareness and 'I' existing. That should have been added, because it is not my voice I am interested in. I'm not interested in ~~rotating~~ repeating a question. I'm only able to use the listening to my voice, for the purpose of having an 'I' present to me, that then that 'I', in listening to my voice, can say that I am Alive.

¶ indent

" These two roads; one has to learn how to ~~pave~~ pave them; how to walk over them and make them smooth; how to repair them; how to remove obstructions; how to make sure that the entrance can be found; how to make certain that at the end, that one is received. All kind of questions of that kind come up, because I'm

engaged in something quite extraordinary for myself. I would like to have a relationship between my conscious mind and my unconscious one; because, I say, that would be the 'acme' of Work. Because if I stick it out for a little while with the consideration only of my physical behavior, and that even if there is participation in it, it does not bring me any further than behavior forms with which I am familiar. But when I say I want my wish to continue to exist, in order for the 'I' to have more maturity; and then more ability to help me, when it comes down, to participate in my activities. I would like to give this 'I' as good an opportunity as I can, in as large a world as I can; so that

perhaps it may not be six descents, but any number of them, at any time I wish to pray. So that then, this 'I' can visit all the tribes of my Earth; can become acquainted with all the different forms of behavior of my body; and, of course, will become -- be acquainted with that what has stimulated such behavior. But I know that, if I can enlarge my world, this is what I do, when I try to have my 'I' participate in the activity of my mind.

indent

"You see, I don't care, and I don't have to care, for my emotions. They are taken care of in a different way, because that is the entry of God, constantly in answer to my prayer. And it is that wish which then creates our 'I' to help me, as His ambassador. He reminds me that that is Work for me. He reminds me, when He listens to what I say, and conscientiously pray; that then the answer is always Work. That is the one thing that He can say; because other words I don't understand as yet. Other words may sound like a language of Heaven, which I haven't learned. And I don't know how it would look, even if I would

say, 'This is heaven on Earth.' But all I know is, if Heaven on Earth could have some kind of a symbolism attached to it, I would start by means of the creation of something I call 'I'. 'I' is of my blood. It receives food from me. I support it, and I wish for maturity, which is given by God. But I keep on educating it, and I hope that then, when something starts to exist in this little 'I' which I call maturity, wishing to extend itself as 'I', that then it will want to leave, as it were, the place where it was educated, which is my brain; and that then it goes out into the world, which is mine. And for that reason, I want to enlarge my world, so as to give more and more opportunity, for the 'I' to become more and more mature.

¶ indent

"This is the third step. This is what we call Experimentation. The sole reason is not to enlarge my world in an unconscious way, because the way I am is quite enough for the Earth. But I want my 'I' to grow, because only by that form of Experimentation, in which my world becomes enlarged within the framework of possibilities for myself, not, as yet, the creation of anything that is unusual, but only the utilization of that what could become food for me, which could become useful enough that 'I', in participating in my activities, of all kinds, can grow more and more." You see, this 'I' is now being educated, not by the ordinary affairs of life, and not even by me. It is educated by that what is the most refined forms of my personality. It is educated by that what still can expand, as a feeling, into an emotional state, and what still can increase my facility of mental behavior. It is not Conscious when it does that; but it is a preparation for actually wishing to give itself to the development of 'I', totally. Because when 'I' reaches this state MT, when 'I' is being prepared, as it were groomed, to overbridge the FA of Intellectual Body, it has to have the assurance that the totality of the personality goes with it, for whatever is needed, so that at this particular FA, 'I' is not alone, but can count on

me. And 'me' is: DO, RE, MI.

" ¶ indent

I hope you understand, now, this criticism; how out of place premature criticism is. We have no way, as yet, of comparing. So why criticize? That I myself, from my ordinary mind, the way it is, and unconsciously, would like to improve myself; that's common occurence of life on Earth. But I don't need it for the development of an 'I'; not on such terms. I need, for that, a quality which is suitable for 'I'; and 'I' will only grow when the intention of myself, of even wishing to enlarge my world, that that is done for the purpose of testing 'I', and not for the purpose of enlarging my world, as an unconscious entity.

" ¶ indent

There are such sharp divisions one starts to make, at such a time; because the question of a Messenger from Above, in the form of 'I', being with one; it is the same as if one wakes up in the morning remembering oneself. It is as if, during the day one feels a hand on one's shoulder, and it says, 'Remember yourself.' And it is as if, at the end of the day, there is a certain vesper, that sounds some bells in the far distance; as if coming from a little village, and one knows, and can visualize how it is with the Sun setting, and the village gradually becoming dreamy, that one, then, hears the sound of one's Conscience. One can have a day, and during a day, this kind of contact. With this so-called Impartiality and, so-called criticism, one can have a contact, time and time again, in time, with that what is 'I' for one; wanting it to be there, wanting to be open so that 'I' can look in; so that 'I' need not even open a door; that 'I' comes, and there it is, as I said, received by me -- poor me, struggling to make things in such a way, without having any knowledge, whatsoever, what it is to have to take care of 'I';

but that is instinctive in man.

¶ indent

"One doesn't say very much about instinct, because one doesn't really know. One says, about physical behavior; instinct is almost habitual, but it is based on one's life. It is based on the quality of one's life at birth. The instinct comes, really, from a generation of ancestors. And instinct is in man when he knows, at times, how to be, without having had any previous knowledge. And instinct divides, in an emotion, into intuition. ~~And~~ An instinct is in a mother, when she wants to educate her child, and she doesn't know how to handle it, because it's her first one; but instinctively, she follows certain rules. Instinct in animals: we look at, and we see it, and of course, we admire it, because we don't know how instinctive we were when we were small, and our mind could not perceive it. We can see it in little children, at the present time, how instinctive they can be. But if one becomes aware of the existence of 'I', one's instinct comes to the foreground. The instinct becomes part of one's Essence. The instinct will not come out on the surface. The instinct belongs to one's private life. One can then be, at times when instinct has become intuition, and when mental -- mentally it has become extra-sensory perception. It is such a delicate something existing, that a person who has this, has presentiments, has ability of deja vu; has, even, tendencies of clairvoyance. It is in later life, that such things become developed; and it is only after a great deal of Work that they will find a proper place. One says such a person becomes a sensitive; and it is that way by which it is emotionally expressed. 'Je ne sais, pourquoi' pas quoi, pas quoi. is the French expression for it: 'I do not know why.'

¶ indent

"This is a Perspective. ~~prospective.~~ It is, of course, an aspect of Work. It can even

help, for oneself, to have a desire to continue to find out more and more. It can serve as a beacon at the end of one's road; as a light that shines, and comes gradually above the horizon like the Sun. It is Totality, as the recogniation of All Light Existing, regardless where the Earth is, and what is in darkness of the Earth. It is Totality of man, when in his Essence he never sleeps.

¶ And so for ordinary Work, and for the repetition, hundreds and thousands of times, of the attempts one makes, and the honesty that constantly must be involved in such attempts, that one wishes to grow for a very definite and a good reason, and the realization of the acceptance of oneself, will enable a person to be what he is without ordinary criticism. That is, ordinary criticism, gradually, is out of place, and instead should be the acceptance and the understanding of one's mechanicality. That the Laws, which are written, and gradually can be deciphered, turn out to be ordinary 'Golden Rules', with which you are surrounded; but not knowing the letters, one needs a special kind of 'Zirlikner' to decipher them. It is that what I mean by instinct; that one knows, already beforehand, that you should not do certain things; and that there should develop in a person, more and more of that kind of sensitivity, that he then must know, almost I would say at first sight sometimes, that what is right; and he should heed that kind of inference. The first impression, sometimes, is the most precious one. That what can begin can last; even if there is a period in which there are destructive forces.

¶ indent The patience a man must have is, of course, that in the end everything -- everything can return again, to its origin. The question of Life before

death is the same as the question of Life after death, as far as Life is concerned. But that what is the form into which Life has been poured requires, for the existence on Earth, a certain Karma. The Karma does not belong to Life. The Karma belongs to this Earth, with the conditions, as given on this Earth. And the Karma again belongs, but in a different way, with any form in which Life appears afterwards; or has already appeared, before one's birth.

" ¶ indent

I do not know sometimes how, when we talk like this, how it can help you. Of course, I believe that it can; otherwise I wouldn't spend the time on it. What I want, more and more, is a depth; a realization of Work where it properly belongs; ~~That is~~ so that you can confront, in your ordinary existence, time and time again, with the thought which comes, and a feeling which comes. That together with that, there is a wish to make an attempt, as well as you can, then; and not to wait. Not to wait until you find a nice little place to sit; until you postpone it; until you sit in a car. Do it now, whenever. It is the time now, and not a little later. It is not necessary to go to a nice little place out in the park, and sit and meditate, and lose yourself. It is necessary when you are in front of a door, and not to wait till you are in the other room; but as you go through and have opened the door, ~~then~~ that then, It is already necessary to do it, before you eat; so that when you eat, you then know there is a spoon with food coming into your mouth, ready to be digested; and that the preparation is already in your mouth, when your mouth waters and expects food to come, - to be given to you.

" ¶ indent

Expectation, for a person, starts early in the morning. It is something very special for you, ~~This~~ of the expectation can be separated from your ordinary life. The expectation can be the beginning of an 'I'. It can mean for you the

fact that an 'I' can exist, because having the expectation, ~~you are~~ you'll also ~~having~~ have the belief that the expectation could become reality. If one can, in the morning, wake up, and with the feet out of bed, and getting up out of bed. At the time when you get out of bed, and you use your hands, or your fists, to push yourself up away from the bed: will you then expect something unusual? It will help your day to get started. It will help you to put your shoes on, so that they fit. It will enable you to take ~~and~~ -- and -- take a deep breath, and inhale the day, as it will come. And exhale the night, as it has been.

I hope you have a good week.

Goodnight.

End of tape

First transcription: Helen Boyd

3/73

M. Wolfe 5/73

Final proof: Bill Wheatley 1/11/99